CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Mobocracy Comes to Glenelg

BIGOTS, NOT RETURNED SOLDIERS, RESPONSIBLE FOR THE OUTRAGE

Convention of Jehovah's Witnesses

A UNIQUE ASSEMBLY ON APRIL 27 - 29, 1945

Angels vs a "Star"

LITTLE-KNOWN FACTS CONCERNING THE "WISE MEN'S" VISIT

New Zealand Lifts Ban

DEMOCRACY TRIUMPHS OVER SECTARIAN PRESSURE

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, A.S.V.

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Please Note

This is the last edition of Australian *Consolation*. The next and succeeding issues will be those of its parent, the U.S. edition of *Consolation*.

With the cessation of printing, interest in Australian happenings and events has not ceased. Newspaper clippings, field experiences and photographs are as welcome as ever. Newspaper clippings should concern themselves with what is said and done in this country. Field experiences and photographs should indicate how Australian pioneers and publishers are performing their commission of "discipling all nations" in this broad Australian continent. Kingdom Halls, Public Meetings and groups of publishers in action are particularly suitable. Post them all to Watch Tower, Box 16, Strathfield, for forwarding to *Consolation*.

Mobocracy Comes to Glenelg

Glenelg, by the sea! A truly beautiful setting for the 1945 Assembly of Jehovah's witnesses in South Australia. Amidst surroundings of spacious lawns, stately palms and the musical sound of the waves of the Southern Ocean, is situated the Maison Auditorium.

It was here that Jehovah's witnesses assembled peaceably, on April 27 and 28, and exercised their God-given right of freedom of speech and freedom of worship. It was here, too, that a mob of thugs broke in on April 29, and prevented 500 Christian people from hearing a talk based on the Sermon on the Mount.

Who would be interested in breaking up a Christian meeting? The returned soldiers? Certainly not! They believe in, and have fought for freedom. Turning back the pages of history, it is not difficult to identify the crowd that thrives on the suppression of truth and freedom. The prophet Jeremiah addressed them in these words: "In thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these." The skirts of religionists are stained with the terrible responsibility for the sectarian wars and ruthless Inquisitions of many centuries, and, again, in modern times, the Hierarchy of Rome has thrived on diplomacy and concordats with the Axis Powers. Its sinister influence has now been extended to democratic lands, where it uses that subtle thing called "Catholic Action" to suppress freedom and to browbeat the people into subjection. There you have the back-ground of the Glenelg fracas.

World-Wide Assembly

The Glenelg Assembly of Jehovah's witnesses was part of a world-wide assembly, taking in, altogether, more than 400 cities and towns. All shared in the same program. In thirteen Australian centres, the public lecture, "The Meek Inherit the Earth" was given, and in an atmosphere of peacefulness befitting its theme. But not so at Glenelg.

Just before the public meeting, a mob of seventy hooligans marched into the auditorium. As they entered, their ringleader handed out slips of paper—their "instructions". Promptly at 3 o'clock, the chairman stepped forward to introduce the speaker, but was "howled down" by the mob, who stood up and burst into a torrent of loud and abusive language. As one of their number made his way to the front, another shouted to him several times, "Put out your cigarette, Harry. You were told not to smoke!" The powerful amplifier was no match for the flood of expletives.

One of the mob then had the idea that the National Anthem should be sung, apparently in order to lend a patriotic touch to their evil designs. There followed a raucous rendering of the Anthem by those of the mob who were not too busy eating foodstuffs that had been set to one side for the Conventioners' tea. The police endeavoured to quell the uproar, but the hooligans ignored them. A councillor from one of South Australia's principal towns stepped in front of the howling mob and declared, "I have fought and have bled for the sake of freedom. If you fellows respect that freedom, show it at least by your course of action, and not by your bludgeon methods". But the mob was determined on its lawless course.

The speaker then made an attempt to commence his address. As he did so, some twenty men rushed forward to smash up the sound equipment.

One of them was brandishing a block of wood. Two of the ushers saw them coming, and stood guard over the machine, determined that the Lord's equipment should not be ill-used. Four men were knocked down in the ensuing scuffle, and the rest retreated amidst cries of—"Who said they wouldn't fight?"

Once again, the speaker commenced his talk. He proceeded to the point "that global war was launched for the purpose of setting up again the so-called 'Holy Roman Empire of the German Nation' ". This was too much for the religious susceptibilities of the mob, who surged forward, overturning the speaker's stand and microphone. The ringleader then announced that, "as this is a free country", and he and his fellow-hooligans "believe in freedom of speech", he would "call on all loyal citizens to leave the hall". The hooligans marched outside but stayed around the hall for hours. Meanwhile the remaining convention sessions went on according to program.

Identifying People of Good-Will

The outstanding feature of the meeting was the determined stand taken by the people of good-will in attendance. Although many of these knew little of the work of Jehovah's witnesses, they refused to leave the hall with the self-styled "patriots", and stayed on for the rest of the meeting. Those who remained seated during the disturbance included many returned soldiers.

A young lieutenant, who had seen five years' service in the Middle East and New Guinea in the present war, came forward to the chairman and said, "If that is freedom of speech and freedom of worship, I've fought in vain. This whole thing is a disgraceful scandal!" The conduct of the gang opened wide the eyes of many returned men at the meeting and served only to intensify their interest in the Kingdom message. Another of these, a veteran of World War I, declared, "I have two sons fighting overseas, but if they were to turn out such traitors to the cause of freedom as I have witnessed today, I wouldn't wish to see them again."

Among the audience were the parents of a young woman who had recently become one of Jehovah's witnesses. At first, they had opposed her, but they agreed to attend the Glenelg meeting. When the mob got busy, the mother came to the front of the hall, and denounced the hooligans. Both stayed for tea and the remaining sessions. The father, who is a returned soldier, told his daughter that at last he realized the meaning of "standing fast for freedom".

At the evening session, a Conventioner overheard an elderly gentleman commenting to two ladies, "That is acceptable. There is nothing to object to in that". On enquiry, he learned that the party had heard of the fracas in the afternoon and had "come down to show their sympathy". Another person of good-will offered to defray all expenses should "The Meek Inherit the Earth" be presented at a later date.

Newspaper "War"

Many of the newspapers caught onto the mob hysteria. Adelaide's weekly scandal-paper came out with a front-page article implying that it is a good idea to break up Christian meetings. It also lamented that an attempt to burn one of the witnesses' cars was "an abortive exhibition of patriotism", abortive "because someone put out the blaze." Journalism sank to a new "low" in advocating mob violence wherever and whenever Jehovah's witnesses might hold public meetings.

Most of the newspapers stated that it was the Returned Soldiers' League that had broken up the meeting. But that this was not so was proved by

subsequent events. The hall, it was learned afterwards, is the property of the Returned Soldiers' League, yet the mob, on that Sunday afternoon, smashed 17 windows. The Returned Soldiers did not smash their own property. It was done by that bigoted, irresponsible section of the community who hate Jehovah's witnesses and who do not mind ill-using the property of the Returned Soldiers' League to bring persecution and reproach upon them.

During the week that followed the Glenelg disturbance, sundry local bodies rushed into print with resolutions and motions calling for the suppression of Jehovah's witnesses and making reckless assertions to bolster their demands. As often as the newspapers would give them space, they filled it with adjectives. It took them a little more than a week to use up all their ammunition, while on their part, Jehovah's witnesses were seeking His will for what should be done.

They first replied by writing letters to the Glenelg Mayor and others who had made wild statements in the press, asking for facts. The newspaper reported this. One of Jehovah's witnesses, a returned soldier, had many interesting interviews with public men including the State President of the League, and the Mayor of Glenelg, and was able to show these men who were really behind the opposition to the truth. A Glenelg newspaper, *The Guardian*, was forced to publicly retract a lying statement it had made about Jehovah's witnesses.

Airing the Facts

To present a true picture of the Glenelg fracas, and to let the people know about God's Kingdom, a special edition of *Kingdom News* was prepared. Twenty-five thousand copies were available in Adelaide by Friday, May 11. *Kingdom News* showed to the people that the mob at Glenelg was not the Returned Soldiers' League, but merely a local basher-gang. It announced that the lecture "The Meek Inherit the Earth" would be given on the following Sunday in the Adelaide Company's Kingdom Hall, by the Society's Australian representative. Thus the people of good-will who had been deprived of this timely message at Glenelg, would again be given the opportunity to hear it.

At the Adelaide Company service meeting, Friday, May 11, *Kingdom News* met with a tumultuous reception. As it was read out, there was round after round of applause. Realizing that the Lord had begun to turn the tide, Jehovah's witnesses enthusiastically got busy that same evening in its distribution.

That same day, the Adelaide evening *News* published in full a statement by the Society's representative, as follows: "We feel we have a conscientious duty to give this lecture. In the interests of law and order we have acquainted the police with our arrangements. We ourselves will do everything in our power to see that the meeting is orderly, and that members of the public will be able to hear this lecture peaceably, as is the right of every citizen. The lecture is timely, for people everywhere are coming to realise that God's Kingdom is the only hope for the world, and it is at hand. This is the message of the hour." However, this was only the beginning!

On Saturday the *News* devoted two columns of its news page to extensive quotations from *Kingdom News*. This was presented without comment, and appeared under the heading, "Exonerates R.S.L." The paper has a circulation of 75,000 which, added to the distribution of *Kingdom News*, meant that 100,000 copies of the truth on the Glenelg incident were now in the hands of the people of Adelaide and district. Radio stations that had re-

fused advertisements of the Sunday's meeting, now broadcasted extracts from *Kingdom News* and details of the proposed meeting at Kingdom Hall in their news sessions.

Many were the interesting experiences in distributing *Kingdom News*. Factory managers willingly allowed publishers with *Kingdom News* to go through their factories so that their employees could have a copy each. In the streets and from house to house, the people received it gladly. One of the publishers relates that, calling from house to house, he met a soldier who tore the advertising leaflet from his lapel. He was vicious in his accusations against Jehovah's witnesses. The publisher then took out of his pocket a copy of the Adelaide *News* and asked him to read the article. The soldier's eye caught the heading "Exonerates R.S.L." and he read it right through. Turning to the publisher he said, "Can you spare me two copies of your article?" He put one copy of *Kingdom News* in his pocket and taking out his penknife, cut the public meeting advertisement out of the other, pinned it on the publisher's lapel and apologized for his previous action. Another returned soldier, a member of the Glenelg Sub-Branch, told a publisher: "You will find a rabble in any organization. I can assure you that the majority of members, who are respectable people, refused to have any part in the row."

The Climax

The public meeting at Kingdom Hall surpassed all expectations. Five hundred people packed the hall to the doors, and others were standing out in the street. As the undisputed proofs that the meek would inherit the earth were brought out, the audience listened in rapt attention. A few who came to "see the fireworks" were disappointed, as the only interjections were those of applause. The majority indicated their enjoyment of the lecture by staying for the rest of the afternoon's program.

The witness given did not end there. The Kingdom gospel, thrown into relief by the boorishness of its opponents has become a leading subject of conversation. On the day following the lecture, an official of an Adelaide radio station told one of Jehovah's witnesses: "You people have said what many people have wanted to say, but have lacked the courage to say." A South Australian newspaper, *The Farmer*, printed an editorial condemning the Glenelg incident and praising the fearless stand of Jehovah's people. The publishers in the district report a brisk awakening to the truth by many families.

Jehovah always turns the tables on His enemies. His servants are glad of their part in the fight for freedom on the home front, looking always to the complete fulfilment of the Psalmist's words: "For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth." —Psalm 37: 9.

Hayes Still in "Purgatory"

Cardinal Hayes, "the Cardinal of Charities," is still in "purgatory". A recent mass performed over a shroud (presumably representing the absent cardinal) and participated in by a hundred priests, bears realistic testimony to the fact that the cardinal is still suffering the "excruciating pains of purgatory". If the cardinal, with "all his wonderful charities", is still lingering in "purgatory", the question arises, How long will the smaller fry of the church have to stay there?

Attempt to Wreck Glenelg Assembly

THE FACTS!

[Twenty-five thousand copies of *Kingdom News* No. 14A were distributed in Adelaide on the week-end of May 12-13. Extensive quotations were made in South Australian newspapers and over the radio. Here is the complete text of *Kingdom News*]

True Australians have reason to regret the day when hooligans invaded a Christian meeting at Glenelg, for on that day the uncouth, fanatical thing called "mobocracy" reared its ugly head in this land. It knows and respects no law, no king, no country. Where mobocracy breaks forth, freedom of speech and worship take wing and fly away, and the Atlantic Charter becomes a "tinkling cymbal".

Australians do not run in packs. They have no sympathy with mobs. They deprecate the attitude of newspapers which have incited rather than discouraged the mob spirit. In the interests of freedom and truth the facts are here published that people of good-will toward God may identify what is back of this recent display of mob hysteria.

The speech "The Meek Inherit the Earth" was to have been given at the Maison Auditorium, Glenelg, on Sunday, April 29 at 3 o'clock. The hall had been booked with a person competent to rent it, and the meeting had the official sanction of the Chief Secretary's Department. Jehovah's witnesses were exercising their right of freedom of assembly guaranteed by the Constitution of Australia. If these mobsters have ever read the Constitution they do not respect it. Jesus said that he sent his followers "as sheep in the midst of wolves" and it was so even at Glenelg.—Matthew 10:16.

But who sent the wolves? The wolves themselves claim that they acted on behalf of the Returned Soldiers League. Nothing can be further from the truth. The returned soldiers fought for freedom and they believe in freedom. Mobocracy is as far removed from Freedom as is Belsen Concentration Camp from 10 Downing Street. This bunch of mob actionists represented only an irresponsible bigoted section of the community. The leaders and the led belong to the same religious sect that for centuries used bludgeon tactics, inquisition and dictators to gain domination. The mob did not want Jehovah's witnesses to be heard and so they resorted to that kind of "patriotism" that Doctor Johnson so aptly described as "the last refuge of a scoundrel".

MOBOCRACY IN ACTION

As the chairman introduced the speaker a mob of 60 or 70 hooligans stood up—not to sing the National Anthem, mark you, but to argue one with another in loud and offensive language according to their prearranged plan. There was a turbulent, unruly interval when the mob momentarily took charge. Then as if to justify their unseemly behaviour, they broke forth into the Anthem. Just how they could expect any self-respecting citizen to join them in this desecration of the National Anthem is beyond understanding. Returned soldiers in other sections of the audience refused to stand and sing with them, and stated afterwards that they resented such rowdyism being carried on in the name of the League. The founders of the League displayed great wisdom when they provided that it should be neither sectarian nor political. In the interests of the

League its officers would now do well to see that it is not used surreptitiously by the greatest religio-political organization in furtherance of its nefarious scheme for world domination. While claiming to stand for "law and order" the mob consistently defied all efforts to restore it. Several times the police asked them to leave, but the mob-actionists insisted that they were the "law", and that they were determined that the speech would not be given. Not content with trying to stop the delivery of "The Meek Inherit the Earth" they rushed forward to break up the sound equipment but to their surprise and humiliation they found that Jehovah's witnesses would not stand by and see the Lord's equipment ill-used.

Later in the afternoon the Inspector of Police who was at the hall during the disturbance assured both the convention chairman and the secretary that he had received no complaints from the residents of Glenelg during the convention and that he was absolutely satisfied with the conduct of Jehovah's witnesses right through the proceedings.

Journalism sank to a new "low" in its reports on the meeting and related events. Steps have been taken compelling a section of the press to retract false statements made and to apologize for them. In its haste to make capital out of the incident and to curry favour with the religio-political mobsters it departed from the usual practice of accusation by innuendo and made definite assertions which were downright lies. An assurance has been given that, to avoid legal proceedings, an apology and retraction is forthcoming.

WHO ARE DISLOYAL?

It is important to find the answer to this question. The mobsters, it is reported, freely used expressions such as "rotten stinking huns", "Nazis", "Fascists" and other language which is not printable here. The facts are, as official records show, that at least 6,000 Jehovah's witnesses were among the victims of Nazi bestiality in the German concentration camps in 1933. Their "crime" in Germany was their refusal to become part of Hitler's team of thugs. It took the highest courage for in many cases they were required to pay for their stand with their lives. Many of the victims of Nazi atrocities which are now arousing world anger are Jehovah's witnesses. No, the brand of disloyalty does not fit Jehovah's witnesses. But it fits remarkably well the hooligans who tried to break up the Glenelg meeting, for true loyalty is not found in outward displays of patriotism or in singing songs which, after all, can be and are sung by the most despicable traitors; it is not to be found in emotional outbursts. "Loyalty" means serving the best interests of the country. Anyone who attempts to take the law into his own hands and to dictate to others is lawless and that means DISLOYAL. Duly constituted authorities of the land make and enforce the laws. Insofar as consistent with God's law Christians obey them gladly. Mob action is inconsistent with God's law and man's law. Can you imagine a mob of "rowdies" marching into St. Francis Xavier's Cathedral, Adelaide or into a public meeting sponsored by the Catholic church demanding that the service be run the way they want it? The National Anthem is not played at any of these meetings. It is not considered necessary. Sane persons do not need any enforced outward show. Why then come in on a Sunday meeting convened to consider the truths of God's Word, the Bible, and demand adherence to a purely temporal practice.

Every way we look at it the action of the Glenelg mob was disloyal, subversive of law and order. On their own admission it was premeditated—planned days ahead. This accentuates

the seriousness of the crime. But let us turn from these disloyalists and consider what the *duly constituted* authorities of the land state concerning Jehovah's witnesses.

COURT JUDGMENT

During 1943 the High Court of Australia made extensive investigations into the beliefs and activities of Jehovah's witnesses. As a result the court completely knocked out the ban that had been imposed on the Watch Tower organization. Mr. Justice Starke described the ban as "arbitrary, capricious and oppressive". But, you may ask, if Jehovah's witnesses are not disloyal why were they ever placed under the ban? Another high authority, Mr. Justice Brennan of the Supreme Court of Queensland gives the answer in these words, a judgment of March 30, 1944:

"A state of hysteria existed in our public life for some time after the outbreak of the present world disaster. Australia by most of her public men had for years prior to the war been fiddling without a single thought for the morrow. When it became evident that our very existence was likely to be immediately threatened by an invasion of a foreign power, the hysteria became a panic. Jehovah's witnesses, as an organization, was set upon and declared by the powers that be, subversive, and was consequently banned. Such action, though unfortunate, probably was justified on account of the disorganized state, and the ignorance of some of the public men of our social system. When matters somewhat cooled down, the High Court of Australia in its traditional British calmness, gave judgment against the banning of the organization and restored to Jehovah's witnesses its constitutional rights to religious freedom."

The wildest assertions have been made about Jehovah's witnesses in the press. Both the war-time and peace-time Regulations of the Commonwealth provided ample power to deal with sedition, yet not one of Jehovah's witnesses has been charged with sedition. The High Court has summed it all up by finding as a fact, after thorough investigation, that Jehovah's witnesses are "not seditious or guilty of any seditious enterprise".

But was not Station 5KA put off the air because it was used to give information to the enemy? For the indisputable answer to this, note the findings of the Parliamentary Committee on Broadcasting, June, 1943. It is recorded for all to see that Vice-Admiral Sir Ragnar Colvin, of the Australian Naval Board, knew that neither this station nor any other station of Jehovah's witnesses had been guilty of giving information to the enemy. The temporary cessation of the station's program was because of public opinion which had been viciously inflamed by newspaper propaganda. He approved of the stations going back on the air and the Minister for the Navy announced that fact in the House on January 16, 1941. The ban, subsequently placed upon the whole of the organization, and it alone, prevented the stations resuming their broadcasts.

Thoughtful persons will have noticed at the time that though many ethereal assertions were made in the press not one single fact or proof was produced. Nor was a shred of evidence produced, not even an insinuation made in the High Court that Jehovah's witnesses were guilty of any improper conduct.

LOYALTY TO GOD

Not only do Jehovah's witnesses "render unto Cæsar the things that are Cæsar's", but they also "render unto God the things that are God's". They place God first. They believe Jesus was right when he said that the greatest commandment is "Love the Lord thy God with all thy heart, with all thy soul and with all thy might". Because Jesus gave his allegiance

first to God he was put to death on the false charge of "subverting the nation". His faithful apostles also set their hearts on the promised Kingdom of God and served it first. Under enemy fire they expressed themselves "we ought to obey God rather than men". (Acts 5: 29) Even to this day "the kingdom of God suffereth violence and the violent take it by force." (Matthew 11:12) The mobsters tried to carry on that tradition in Glenelg.

Note well that it was the religious leaders that goaded on the mob to cry for Jesus' blood (Mark 11:18). Note that it was the religious sectarians that led the persecution of the apostles. (Acts 5:17, 18) Today the religious leaders, working hand in hand with the politicians and financiers to build a new world order are foremost in the attack on Jehovah's witnesses. Why? Simply because this body of Christians stands solidly for God's Kingdom and will have no part in the affairs of this world. Jesus said "My kingdom is not of this world". All religion is become a part of this world. "Know ye not" said the apostle James, "that the friendship of the world is enmity with God?"—James 4: 4.

God's Kingdom is nigh at hand. The need for that Kingdom is admitted. Each day countless millions repeat the prayer "Thy kingdom come. Thy will be done in earth as it is in heaven." Many crowned monarchs, including His Majesty King George VI, utter this prayer frequently and thereby acknowledge that in due course their kingdoms must give way to the supreme and universal Kingdom of God. However liberal and tolerant the democracies, they are all acknowledged to be imperfect. Not one of them has been able to give the lasting freedom and peace that will be enjoyed under God's Kingdom of righteousness. It is to that perfect Kingdom that Jehovah's witnesses give their allegiance. Who can rightly censure them for so doing? And who can object if at the same time they show themselves to be good law-abiding citizens?

"THE MEEK SHALL INHERIT THE EARTH"

The meek ones of today are those who want to know of God's Kingdom. They realize the truth is not to be gained from the jargon of religion, but from God's Word the Bible. Therein the promise is made that "The meek *shall* inherit the earth". From the present trend of earth's affairs it looks as though it will be a long time before the meek will peaceably possess the land, if ever they will do so. It is clear that if the meek of the earth are to come into possession of the land it must be by the power of the Lord God Almighty.

Jehovah's witnesses will, by God's grace, continue to visit the meek, conducting Bible studies with them in their homes and inviting them to public meetings so that they may learn the truth which leads to everlasting life. This Sunday, May 13th, all persons of good-will are invited to hear the speech, "The Meek Inherit the Earth" at Kingdom Hall, Adelaide. See the front page for complete details. Be assured that there will be no trouble and that you are most welcome.

God's Word holds forth rich promises for all who seek meekness now. In the face of lawlessness and oppression how fitting to consider the words of the Psalmist "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good; . . . For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Psalm 37: 1-11.

"Letters to the Editor"

The Adelaide *News* carries a correspondence column which is open to view-points of every shape and colour. The *News* has supported freedom of the press by printing without partiality the views of those who speak for, and those who speak against, Jehovah's witnesses. On Thursday, May 3, the *News* published a letter by W. R. Ninnes, one of Jehovah's witnesses, of which a portion is here quoted:

"I am proud to say I hold to the same faith as the handful of men who before the police entered, so effectively and calmly halted a movement which appeared to be developing into a very ugly riot.

"Do not the demonstrators realise that in using mob rule to destroy the right of Jehovah's witnesses to assemble for worship, they are following in the footsteps of Adolf Hitler's rowdies? Hitler, on assuming power, banned Jehovah's witnesses and his Gestapo have hunted them ever since.

"Surely all intelligent Australians must be aware that Jehovah's witnesses mean no disrespect to the Sovereign of the country by refusing to sing 'God Save the King'. The National Anthem is, after all, a prayer, and Jehovah's witnesses fashion their petitions to Almighty God in the form laid down by their Great Teacher, Jesus Christ. . . .

"It is obvious that as the military power of Fascism wanes, so the battle for freedom on the home front intensifies. Jehovah's witnesses are in the vanguard of that battle."

This letter called forth threatening replies from several who believe in mob violence. One of these declared, "If action is not taken [to deprive Jehovah's witnesses of their liberties], I can assure Mr. Ninnes that 800,000 returned men will have something to say and to do about the matter when the war ends." To which Mr. Ninnes replied:

"If Jehovah's witnesses do not sing the National Anthem, Mr. J. J. Rennie threatens to turn 800,000 returned soldiers loose on them, including, no doubt, the children.

"Mr. Rennie's friends made a good start on the Sunday, when they scared the wits out of my small child, aged six. Fortunately, one of the 800,000 was there to help my wife remove the little fellow.

"Jehovah's witnesses are not dismayed by Mr. Rennie's threats. We are of the same faith as August Dieckmann, the first German to be shot for refusing to march with Hitler's hordes.

"We have the same hope as the almost incredibly courageous 6,000 men and women who refused to give the Fascist salute in such places as Belsen and Buchenwald.

"Our women are as staunch as those noble German women who begged their husbands to suffer death at the hands of the Nazis rather than renounce their faith.

"We do the same work as those men whom Pastor Niemoller called 'the stormtroops of Christianity'. Does Mr. Rennie wish to see the German horrors re-enacted in this country?

"A great deal of hypocrisy is associated with the singing of the National Anthem. Many people with no belief in a higher spiritual power offer this prayer.

"Jehovah's witnesses, following the example of the Founder of Christianity, pray for the establishment of the Theocratic New World Government. It would, therefore, be highly inconsistent for them to petition Almighty God on behalf of any of the old world Governments.

"Mr. Rennie and his friends would do well to heed the advice of the ancient Jewish lawyer, Gamaliel:

" 'Refrain from these men and let them alone, for if this counsel or this

work be of men, it shall come to nought; but if it be of God, ye cannot overthrow it; lest, haply, ye be found even to fight against God.'"

Once again, Jehovah's witnesses made many friends in their fight for freedom. One of these, B. L. S. Mann, wrote the following, which appeared in the *News* of May 12, 1945, under the heading, "Gestapo Methods":

"It is astounding that it is left to Mr. W. R. Ninnes to raise a protest against 'the Gestapo methods' used at Glenelg, he being a member of the body so wronged.

"Hitler treated Jehovah's witnesses as he treated all church bodies when he came to power, and they suffered here perhaps because certain people used them to gain their own ends.

"Prior to the war all churches taught peace and that it was wrong to wage war or to fight. Who but these have observed that teaching in war time and suffered for their convictions? Physical pain bears no comparison with the mental anxiety and strain which these people have had to endure in order to remain true to their teachings."

The fight for freedom goes on! For their part, Jehovah's witnesses will not only fight for freedom, but they will "proclaim liberty throughout all the land to all the inhabitants thereof."—Leviticus 25:10.

Dandelion Rubber and Black Cotton

Humanity is only beginning to get acquainted with some of the treasures that God has placed in the earth. A mountain type of dandelion, discovered in Turkestan some years ago, has proved to be a rubber-producing plant of considerable value. It is now being grown in all parts of Russia and yields a good crop of caoutchouc the first year planted. This means a lot in wartime, with rubber so scarce.

The Soviet embassy bulletin states that black cotton has been developed in Russia, with many other tints ranging from reddish to green, and it is anticipated that the natural black will be a more permanent one than if white cotton were dyed black. For some years there have been American cottons with green and brown tints.

A Well-kept Secret

For long one of the best-kept secrets of the war—is what has been achieved on little-known Ascension Island, 34 square miles of the loneliest and most isolated land on earth.

Every scrap of food has to be taken to the island, and there is not one drop of water there. Chemists purify the sea-water.

Non-stop flights between Africa and Brazil are possible, but use of Ascension Island as a midway station gives a comfortable margin of extra petrol, payload, and safety in a perilously long transatlantic flight.

Where British engineers said it could not be done, the Americans in 91 days scalloped a 7000 ft. runway out of the side of a rust-colored mountain. In the centre is a sloping hump of red volcanic rock, which no known explosive was powerful enough to level down, but the runway works. The Americans built hangars, machine shops, barracks, hospitals, rifle ranges, mess halls, storage dumps, an overnight hostel for air passengers, four open-air theatres, and four baseball fields.

In Accra (West Africa), a Chinese officer said to Gunther: "I wonder if God knew how He was helping the Allies when He dropped that island there?"

—The Sydney *Daily Telegraph.*

Convention of Jehovah's Witnesses

APRIL 27-29, 1945

On the weekend of April 27-29 a unique assembly of Christians took place in 400 cities throughout the world, including 14 centres in Australia.

In New South Wales the convention centres were Albury, Newcastle, Katoomba and Grafton; in Queensland, Ayr, Townsville, Gympie and Toowoomba; in Victoria, Sale and Ballarat; in Tasmania the city of Hobart; in South Australia the picturesque seaside resort Glenelg, and in Western Australia, Northam and Kalgoorlie.

What was it that made these gatherings unique? It was the unity of all attending. From time immemorial men have convened senates, councils, conventions and conferences. A brief scanning of history's pages shows us that these gatherings, whether small and of only local interest or great assemblages of world importance, were often spoiled by vigorous disagreement and in many cases ended in utter confusion. For instance when King James called a convention to make plans for the printing of the now famous authorised version of the Bible, the council broke up in its second day in complete chaos and the King's advisers deserted him. And right into our present day doubt and confusion still stamps the conferences of men. The world press has reported the following from the much heralded San Francisco Conference, the greatest cavalcade of national statesmen ever staged.

"One of the problems facing delegates to the San Francisco Conference is whether God should be mentioned in the World Charter.

"It has been pointed out that all the delegates to the present conference do not subscribe to the same God.

"This problem is proving a stumbling block to delegates from all nations." — Sydney *Daily Telegraph*, 5/6/45.

So it is not out of place to describe the Convention of Jehovah's witnesses as "unique" because of the outstanding oneness which bound together everyone attending. Looking to Jehovah God and His King Christ Jesus as their Leaders and Teachers, Jehovah's servants join in unitedly praising His name proclaiming as did Jesus, the Gospel of the Kingdom, and unitedly enjoying the fine provisions of this assembly. There is no doubt in their minds as to which God they will worship and serve. Joyfully they obey the commands in His Word of truth, the Bible, and greatly is He blessing them for their devotion.

The principal event was the public address "The Meek Inherit the Earth". Prior to the Assembly Jehovah's servants in each convention centre conducted a bigger advertising campaign than ever before. This opened a week before the convention with highway hoardings making known the time and place of the public meeting. Then signs appeared in private gardens, on railway stations, then on buses and trams; announcements were featured in the press, over local radio stations, in shop windows, on cars and trucks, on handbills and by soundcar. In Newcastle, the evening paper helped along the advertising by featuring "The Meek Inherit the Earth" in one of its comic strips. The campaign grew until every means of reaching the people was being used to advertise the public meeting. The climax was reached when during the convention the streets were filled with informa-

tion walkers and publishers with leaflets attached to their lapels.

In every way the business men and townspeople of each convention centre willingly co-operated in the convention arrangements and Jehovah's witnesses are indeed greatful for their kindly assistance. The various convention departments in each centre attended to their work very efficiently and their efforts to make the program run smoothly were well rewarded. At every convention one of the principal difficulties was finding accommodation for the visitors and again the townspeople (many of them admonished by their church leaders to avoid Jehovah's witnesses) freely offered whatever accommodation they had. Boarding-house keepers and hotel keepers also assisted the accommodation departments willingly. In Ballarat one hotel keeper remarked that he had never known any group of visitors to make their accommodation arrangements before the visitors arrived. He said "usually we are notified that 40 or 50 people are coming and when they arrive no one knows what rooms they require, but you have it all worked out for us beforehand."

Never before had these towns witnessed such an event and many wonderful experiences were enjoyed, not only in the field service and in the advertising work, but also in the homes of the people where conventioners were billeted. In many of these towns religionists and their associates had, over the last three or four years, built up great prejudice against Jehovah's witnesses and their work. The Lord used his people to destroy the propaganda in three short days. With kindly disposition and fearless presentation of the Kingdom message they were welcomed everywhere.

Preaching the Gospel

In some towns people heard the good news of the Kingdom three or four times during the three days. The preaching work was never so effective as at this convention. Altogether 2,270 publishers served in the field for 10,500 hours and placed 14,399 books, booklets and magazines, as well as thousands of copies of *Kingdom News* No. 14. The brethren worked enthusiastically in every phase of the preaching service, and the Lord showered an abundant bless-

A colourful display of *Watchtower* publications at Katoomba, N.S.W.

A colourful display of *Watchtower* publications at Katoomba, N.S.W.

ing upon the effort. In most towns the authorities took a kindly interest in the work and assisted willingly. One official, in Hobart said, "Go right ahead with your work of street advertising. A little 'religious' opposition will do no harm. It might shake this city up a bit."

A newly-interested person who travelled 200 miles to be in attendance at Ballarat, related that having recently read one of the booklets she wrote to Strathfield for further literature. With the package came an invitation to the Assembly. She immediately wrote for accommodation, was present on the first day, and began witnessing right away. She later symbolized her consecration by immersion, and returned home equipped and determined to spread the Kingdom message abroad in her district.

A special publisher presents the "Watchtower Campaign" offer to an Albury resident.

From Pingelly, 29 conventioners, mostly Australian aborigines, came to the Northam (W.A.) convention. Eleven of these coloured folk had a part in the witness work, and invited a number of Northam coloured residents to the public meeting. One girl of 16 is exceptionally keen. She was in the field every day at the assembly, was immersed with her brother, and—aided by the chairman—related a field experience. Before natives can enter a town in Western Australia they must obtain a police permit. Permission for our coloured brethren was sought after they arrived. The official in charge was impressed. He said: "These people ought not to be under the Native Act; there is no reason why they should be controlled at all." The spokesman for the group invited him to the public lecture. He did not come, but two detectives came. One said, "In your new world our services will not be needed. We will have to look for another job."

To a publisher street witnessing in Toowoomba a man said, "Do you remember me?" The publisher did not know him. The man continued, "Don't you remember being out West and calling on me, telling me about the Theocratic government? Although I was not very interested at the time I thought later that I would look you up, but found that you had left the town. On making inquiries, I heard there was a man in the district who had studied the Bible as yourself, so I got him to help me with my studies, and now I am a publisher."

Convention Program

The convention program supplied truly a great feast; refreshing and instructive. Each feature brought something from the Lord's storehouse to make glad the heart and "renew the inward man". The model service

A special publisher presents the "Watchtower Campaign" offer to an Albury resident.

meeting and Theocratic Ministry course were outstanding, portraying a zealous and well-trained body of ministers. Many good points were gleaned by the audience and especially the servants of companies who are keen to measure up to the standards set. In Newcastle, a person of good-will in the audience was so impressed with the service meeting demonstration on *The Watchtower* that she immediately took out a subscription.

On Saturday the program included mention of the lifting of the ban on the work by many lands and particularly by our neighbour New Zealand. The realization that Jehovah's witnesses in that land were free to care fully for their "glorious treasure" without interference emphasized the Lord's lovingkindness toward his faithful ones. The enlightening discussion of Romans, chapters 11 and 12 (now being published in the *Watchtower* magazine) was then followed by an eager audience. Then, climaxing all that had passed, came "Theocratic Aid to Kingdom Publishers". An enthusiastic burst of applause followed the announcement that this was the title of a new book. Its release underlines the truth that Jehovah is indeed "the Giver of every good and perfect gift". We are determined to put in hard study to reap its manifold benefits. A copy has now been received, and the briefest glance at its contents impresses one with the completeness of its aid in Theocratic Ministry training. To say that it is many volumes in one is almost an understatement.

On Friday evening a few hooligans at Albury destroyed some of the hoardings advertising the public speech, and threw rocks on the hall roof. These childish antics, of course, did no harm and were soon stopped. Next day they followed up with a letter which gave everyone a good laugh. It was signed "The Arrow" and threatened that if the conventioners were not "gorne by Saderday night, the arrow will strike agane". A few more stones on the roof on Sunday showed that he was as good as his word.

On Sunday morning at 8 o'clock the Immersion service was held. The talk was based on the recent *Watchtower* article which has so clearly stated the significance of baptism. A total of 66 conventioners symbolized their consecration on this occasion.

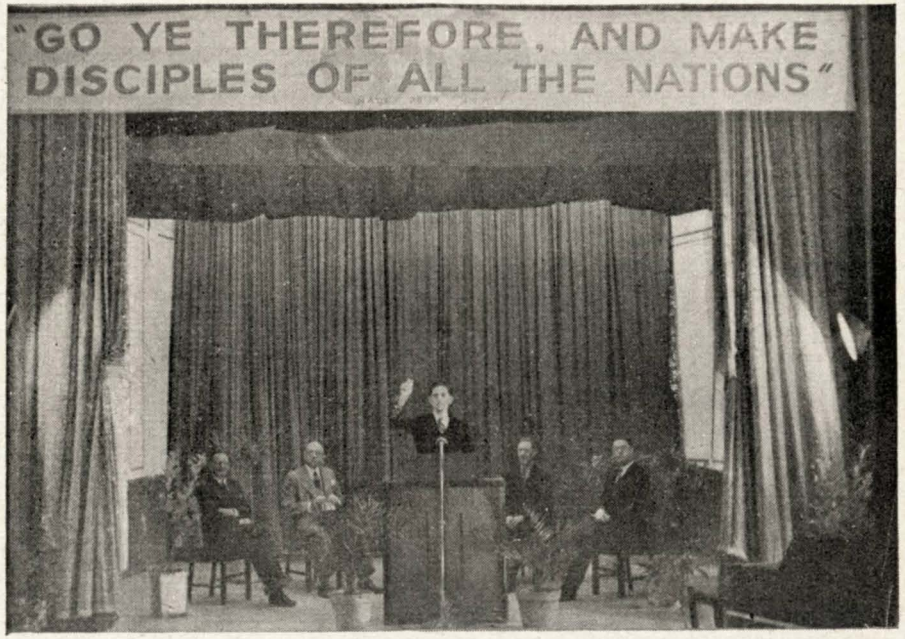
Interest in the public meeting mounted as the hours flew by. Discussion about it was stimulated by ways quite apart from the regular advertising. Town Councils' discussions of the meeting were reported in the local papers, letters to the press supporting and opposing the work were published, and on top of this the intensive advertising, brought the public lecture prominently to the fore.

The hundreds of people of good-will who accepted the invitation to attend were not disappointed. They drew great comfort from the easily-grasped facts and rejoiced in hearing how the King's words, "Blessed are the meek, for they shall inherit the earth" would be fulfilled. Many who came out of mere curiosity, afterwards expressed great enthusiasm for the message and were delighted with the gift of the new booklet, *One World, One Government*. At each centre many stayed to hear the remaining sessions of the afternoon, and some stayed for tea and the *Watchtower* study in the evening.

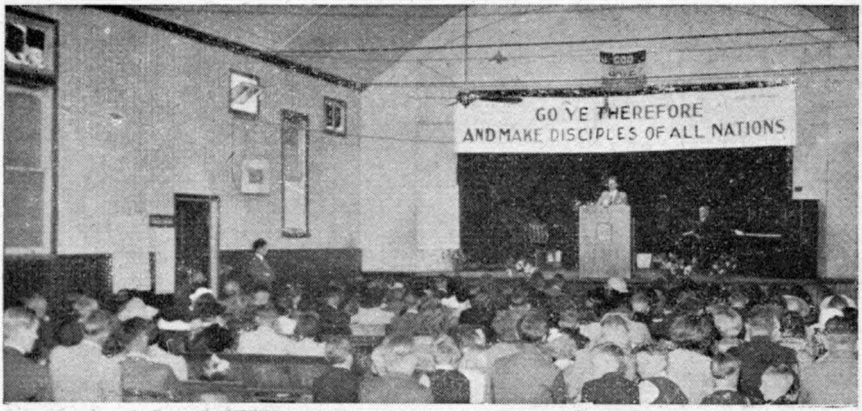
The final item on the program marked a happy time. Highlights were recited and blessings recounted. At Albury the Assembly enjoyed hearing telegrams read describing convention activities in other centres throughout Australia. The message from Glenelg: "Public meeting invaded by mob actionists" was the signal for more applause as the conventioners realised that their fellow-witnesses at Glenelg would be standing fast for freedom amidst persecu-

Advertising the lecture "The Meek Inherit The Earth": (Top and middle left) Albury; (top right) Hobart; (bottom left) Hobart; (bottom right) Newcastle.

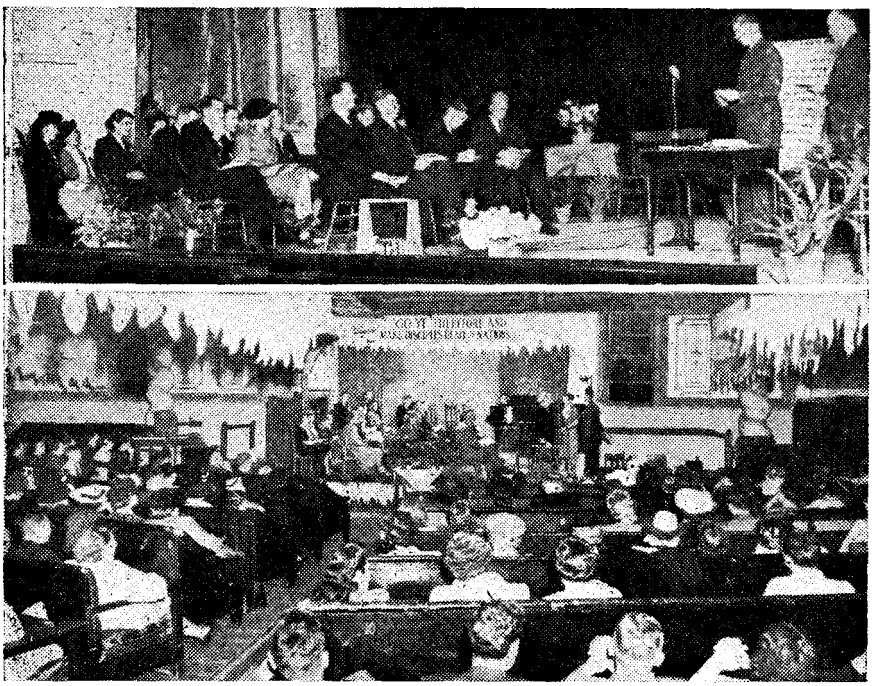
"The Meek Inherit The Earth"



The public lecture on Sunday, April 29. (Top left) At Albury. Some of the 4,800 audience at (top right) Northam, W.A.; (bottom left) Katoomba, N.S.W.; (bottom right) Ballarat, Vic. (after release of the booklet, *One World, One Government.*)



Other views of the Australia-wide audience: (top) Grafton, N.S.W.; (bottom) Ballarat.



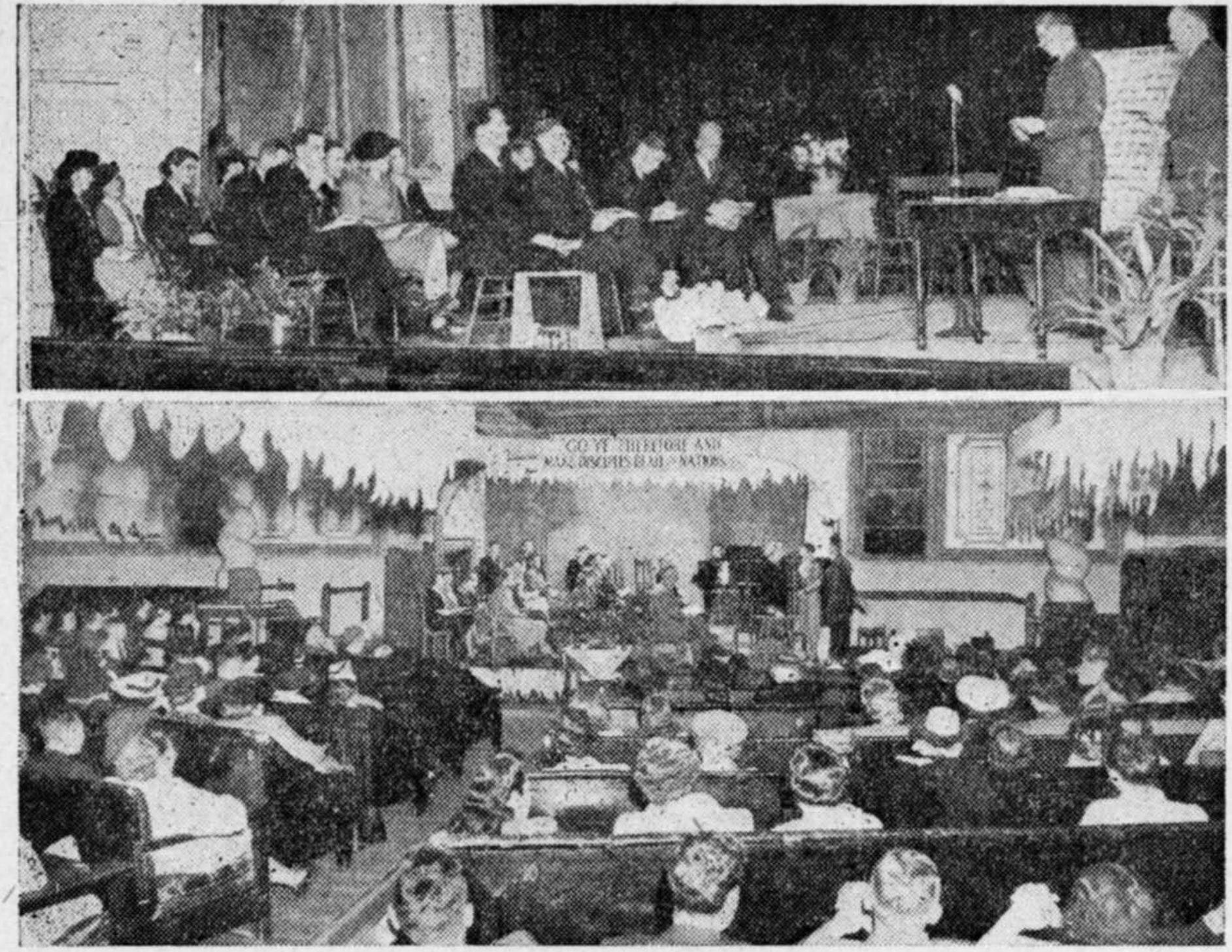
The model service meeting at (top) Ballarat, Vic.; and Newcastle, N.S.W.

tion. From past experience all of Jehovah's witnesses knew that somehow the Lord would turn the incident to a still greater shout to His Holy name, and, as the report published herewith shows, this was exactly what happened. The whole episode became a demonstration of the Lord's power to work a seeming reproach into a vindication of His name and word.

As with the convention last year, the oneness that prevailed was glorious to behold. It was discussed as unique, amongst business people, general onlookers and town officials with whom we had to deal. And, more important, Jehovah's witnesses rejoice because it was proof that the holy spirit was flowing freely to them. Everyone turned eagerly toward the immense but joyful work now ahead —an advanced work that calls for a more effective educating of the people of good-will in Bible truths. Each one returned home determined to render his "reasonable service" and make himself an acceptable "living sacrifice" before Jehovah and His King, Christ Jesus.

Free Education to Progress

Since the conventions, reports have come in of how the convention awakened the interest of many people of good-will. For the first time in their lives they are getting a clear and logical understanding of the Bible and its promises. On the other hand there are some who are opposed to the Christ-like proclamation of the Kingdom by Jehovah's witnesses, and these are incensed and agitated because the Lord's servants met together to worship Him. In Kalgoorlie, for example, some of these ignoble citizens, sheltering under the good name



The model service meeting at (top) Ballarat, Vic.; and Newcastle, N.S.W.

of the R.S.L., wrote a letter to the Mayor. At the Council meeting the Mayor of Kalgoorlie (as reported in the local press) described this letter as "very insulting and discourteous". Similar attempts have been made in other towns to set municipal councils at odds with Jehovah's witnesses and their preaching of the gospel. But Jehovah's witnesses claim His promise that "this gospel of the kingdom shall be preached", and whether by door-to-door witnessing, by proclamation from the public platform, or by studying the Bible in the homes of the people, His witnesses are determined not to be turned aside from their commission (Isaiah 61: 1), and whether they are gathered in assembly or whether in their home territory, in this determination they are united.

It Is Difficult to be Original

One of the most difficult things in life is to be really original. Thus we find Malcolm Bingay, of the Detroit *Free Press*, writing after tracing the origin of several sayings which have been used by more than one speaker. Here are two of them:

"I have just stumbled across the fact that Winston Churchill's now historic expression on the war, 'We are at the end of the beginning,' was not original with him. Ran into it the other night when I was reading a book of legends on Adam and Eve (of all things to be reading!) and I find that Dr. Samuel Augustus Willoughby Duffield, an American Presbyterian clergyman, famed hymn-writer and essayist, used it in his 'Fragments' before the Civil War when he wrote:

" 'The fall of the first Adam was the end of the beginning; the rise of the second Adam was the beginning of the end.'

"Abraham Lincoln is credited with having coined the phrase 'Government of the people, by the people and for the people.' As far as we know it was first used in 1384 by John Wycliffe, author of the first Bible translated into English. In the preface he said then:

" 'This Bible is for government of the people, by the people and for the people.' "

The Nation, N.Z.

This Heritage of Freedom

"No laws are binding on the human subject which assault the body or violate the conscience."—Sir William Blackstone.

"Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, almighty God!—I know not what course others may take, but, as for me, give me liberty or give me death." —Patrick Henry.

"It is wicked to break the laws, we are told; it is very wrong to disobey the authorities. Why? What drivelling impertinence is this? Your very House of Commons was born in sedition. Your glorious Magna Carta was illegally freed from the supreme authority. What of Hampden, who dared to refuse the ship-money demanded by God's anointed? What of the *Mayflower?* . . . If brave men had not resisted authority even to the blazing faggots, the black pall of superstition would still lie on the face of this land as it lies on the face of Spain."—Wordsworth Dennisthorpe.

For Freedom!

Lord Chesterfield once said, "Let us consider that arbitrary power has seldom or never been introduced into any country at once. It must be introduced by slow degrees, and as it were step by step, lest the people should see its approach." Thoughtful persons today realize this danger, and are watchful of subtle attempts to introduce arbitrary, totalitarian government. They recognize the Glenelg fracas as a "trial balloon" sent up by those who prefer dictatorship to democracy. It is camouflaged with a generous coating of "patriotism"—the same camouflage under which Nazism and Fascism sky-rocketted to power.

Jehovah's witnesses are not alone in recognizing this danger. Some editors of reputable newspapers have lent a hand in exposing the lawless ones. The editor of the South Australian *Farmer* is one of these. He believes in freedom. He believes, too, that it is his duty to speak for freedom. When the furore against Jehovah's witnesses was raging at its height, he chose to go against the current of "popular opinion" and to lay bare the facts. In an editorial of May 11, 1945, he commended Jehovah's witnesses for standing by their principles, and concluded with the following comment on Glenelg:

"This story sounds like those of old times, when religious persecution was rampant in England. Australia does not appear to have outgrown what England now regards as narrowness. Jehovah's witnesses are helping to show us up, and in this way we should learn. They are the only sect that has clashed with the authorities. Most of the others go with the stream, or timidly keep silent."

The columns of *The Farmer* became a forum of discussion. Space does not permit of reprinting all the letters that appeared, but the following from F. G. Filmer, of Meadows, shows the view-point of many honest bystanders:

"I would like to associate myself with *The Farmer* in its efforts to extol brotherliness and toleration. One of the four freedoms of the Atlantic Charter is 'Freedom of Worship'. If worship means anything, it surely means the placing of the object worshipped above all other things on earth or in heaven. Those who worship God claim that He made this earth and the sun, 92,000,000 miles away. They surely then believe that He can over-rule all things, even to bombs, bursting shells and war-maddened soldiery. . . .

"I understand that 'Jehovah's Witnesses' in Australia, America, Germany and Japan all refuse to take part in war or to subscribe to nationalism in any form. As we all admit that intense nationalism breeds hate, suspicion and distrust the world over surely none of us is going to descend to the further persecution of these people who place obedience to God above obedience to any earthly system. I believe, sir, that to convey this idea was the object of your leader, and I think that your object merits the support of all Christian people."

"True Loyalty"

The editor warmed to his theme, and published a further "broadside" in *The Farmer* of May 25. This appeared in a leading article under the caption, "True Loyalty", and was followed by a generous quotation from *Kingdom News* No. 14A, covering some of the Scriptural argument, and points additional to those appearing in the Adelaide *News*. The editorial contained the following:

"Where the truest loyalty lies ought not to be difficult to see. Jealousy for England's good name goes deeper than saluting the flag, singing the National Anthem and stand-

ing and uncovering the head for the occasion. There is moral loyalty as well as physical. If we have a Constitution providing freedom of worship, we are traitors to the British tradition if we do not insist on observing it. But let anyone voice this in respect to an unpopular religious sect during war time, . . . and see the outburst.

"Instead of these national transgressors being commended for their religious scruples and sincerity, they are abused, anathematised and persecuted. In war time the national religion has to give way to the national policy. We are the victims of propaganda, as are some other unfortunates whom we pity. The capitalistic daily press is the Bible of many. Everything in it they take as gospel. By skilful handling of news, deleting here, emphasising there, the reader is led to believe as the paper wishes.

"An instance is the public contumely generated against Jehovah's witnesses. Even children came to regard them as something abhorrent, or as traitors, and adults were not backward in talking about the subversive actions and intentions of this sect during the early war period. Many believe that they gave information to the enemy or attempted to do so. The press and radio worked up a war bias against them, and the public did the rest.

"What is to be said of members of the public who retained the attitude after the High Court of Australia declared that it could find no evidence of subversive action in the Witnesses? This public still cried 'Away with them'. And some of this public are no doubt zealous singers of the National Anthem. Do they not, on the contrary, disgrace the flag and the Empire with the unBritish action and outlook? This is not the sort of justice the flag represents. They cannot comprehend the action of those who put religion first, who refuse to change it according to circumstances, and who insist on its pure interpretation. The churches have not instructed adherents in this high standard. They support all Empire wars, and school the people accordingly."

Australians are fortunate in that a measure of freedom of the press still exists. They are fortunate, too, in having some editors who hold with Voltaire's statement: "I may not believe what you say, but I will defend to the last your right to say it." As long as freedom of expression continues, and valiant fighters for freedom exercise that right, this country will not sink into the mire of Inquisition and terror that was the curse of Mediæval and modern Europe.

"They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."—Benjamin Franklin.

Knew Where to Look

You have to hand it to the Federal Bureau of Investigation for knowing where to look for buzzards. At Salinas, Calif., they jumped a Buddhist temple and, along with a truckload of contraband, carried off three priests, one of whom, the "Reverend", or "Very Reverend", or "Most Reverend" Koyo Tamanaha turned out to be a former Tokyo chief of police. In the same town a laundry proprietor turned out to be a former high police official of Japan and a close friend of Emperor Hirohito's brother. All four of these birds got a free ride in the big black waggon.

Peter Was Never in Rome

The editor of "The Converted Catholic Magazine", L. H. Lehman, many years a priest in the Roman Catholic Church, briefly sums up the evidence that Peter was never in Rome, and thus removes the foundation from under the whole top-heavy structure built at Vatican City, when he says:

"For several years he seems to have resided mostly at Jerusalem. There Paul met him when he went from Antioch to Jerusalem to discuss the question of circumcising Gentile converts. This was about the year 49, fourteen years after the conversion of Paul. (Galatians 2:11)

"Not long after this we find Peter at Antioch, where he 'dissembled through fear of the Jews', refused to associate with Gentile converts, and acted contrary to the decrees passed at Jerusalem. For this he was rebuked by Paul. He received this criticism in a Christian manner, convinced, no doubt, that it was deserved.

"After this Peter went to Corinth, where he spent some time. The church of Corinth at that time had become divided in regard to its ministers. Some declared that they were of Paul, some of Apollos, some of Cephas and some of Christ. (1 Corinthians 1:12) Later we find him at Babylon, probably New Babylon in Assyria, in the neighborhood of which many Jews had resided since the captivity. It was from this place that Peter dated his first epistle.

"According to Origen, Peter's last missionary labors were chiefly among the dispersed Jews in the regions of Pontus, Galatia, Bithynia, Cappadocia and Asia. This agrees with the statement of Paul, that while he was commissioned to go to the heathen, Peter was to be the apostle to the Jews. This also harmonizes with the action of Peter himself, who addressed his first epistle 'to strangers', i.e., foreign Jews scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

"Paul wrote his epistle to the Romans about the year 57, long after Peter was supposed, according to the Catholic contention, to be bishop of the church in Rome. Yet there is not a word in it about Peter, nor any intimation that he or any other apostle had ever been there. In the last chapter, Paul sends salutation to beloved Christian friends in Rome, mentioning each one by name and stating distinctive things about them. Not a word do we find in regard to Peter!

"A few years later Paul himself arrived in Rome as a prisoner and was received with great favor by the church there; but still no mention is made of Peter. Paul dwelt for two whole years in a hired house in Rome and while there wrote several epistles to other churches. But not in a single one of these do we find the slightest allusion to Peter."

Mr. Lehman is entirely correct when he says in the same article: "As a matter of fact, the very term 'pope' (papa) was applied for centuries to any bishop (caretaker)." Peter never claimed to be the head over God's church. The heavenly Father gave that position to Christ Jesus. When the early church tried to select a successor to Judas, they did not ask Peter to name him; nor did they ask him to name the servants selected to run the cafeterias; and it was James, not Peter, who was chairman over the council at Jerusalem. The Scriptures nowhere state either that Peter was the first pope or that he was ever in Rome, or that anybody in Rome was ever to be the head of the true church.

New Zealand Ban Lifted

Pressure politics are inseparable from a democracy.

The government is the referee between the powerful groups in the community, whether financial, commercial or religious, to see that in the grapplings of these powerful interests for dominance, the rights and interests of the masses are not totally trampled underfoot. Very frequently members of the government are themselves of the vested interests struggling for power, and so they join in the fray, heaping injustice upon hardship for the common people. In as many times a government, of uncertain strength, or in times of national emergency, has had to submit to pressure and agitation fomented by them. Injustices thus committed seldom last once the emergencies and pressure evaporate.

The democracy of New Zealand is no exception. Religious sectarians there have unashamedly schemed and dabbled in all the arts and crafts of pressure politics inherent in its democratic system. Experience and practice on freedom lovers with instruments of the torture chamber, though dated several centuries ago it is true, have schooled one militant sect almost to the point of fanaticism, and entirely out of proportion to their numerical strength. How close torture methods are to the surface, judge for yourself when viewing the diabolical work and devastation produced by members of the sect. Hitler, Himmler, Seyuss-Inquart, Pietro Caruso, Tiso, Mihailovitch, Petain, Laval have all combined the political interests of the sect with all the horror and barbarity from which democratic lands are violently repulsed. It says little for the interests of the same sect when they resort to violence and use murderers and thugs to do their "holy" will.

Christians, faithful to the Bible and its instructions, have always met opposition from the priestly, religion-infested masses. The apostle Paul met as many as any of the apostles. On numberless occasions, meetings he was holding were broken up by religious actionists. And does that make him any the less a true Christian? Is it any wonder today that, when logical, reasonable explanations are given of what is in God's Word of Truth, fearless and irrespective of whom of God's opponents it strips and reveals shorn of their hypocritical and lying pretensions, that attempts are made to break up their meetings. Into one such meeting in Oamaru, South Island, a typical sectarian actionist William Meehan stalked on the evening of October 13, 1940, equipped with the full panoply of war. The coward's victims were a returned soldier and an elderly man, both of them defenceless.

For such a dastardly premeditated action of homicide, Meehan was punished with two months' imprisonment. Agitation by sectarian actionists was again responsible for subverting the true course of justice. Let any other citizen so break one of the laws of the land, and only well proven insanity will avail him any help. No wonder it was that Christ laid bare the true cause for the sectarian actionists of his day and since: "Ye are of your father the devil . . . He was a murderer from the beginning." The excuse that he was a returned soldier does not stand, as the one critically injured was also a returned soldier—and a military pensioner to boot.

The New Zealand Government never was and never has been frightened of what Jehovah's witnesses will do. They know they do not pry or meddle in politics or worldly affairs but are intent on "preaching the good news of Christ's Kingdom now established" to all who desire to hear. The spectre that did haunt them was what would

boil over from the sectarians' pot. Pinned with this clutch-hold, the New Zealand Government banned the Watch Tower Bible & Tract Society and declared it an illegal association. Even so, justice reasserted itself to a degree, and the rigours of the original proscription were somewhat relaxed. And so almost five years of outlawing passed over the heads of these faithful Christians.

Then came the command to God's faithful servants on this earth, "Go, disciple all nations." And was it Jehovah's purpose that His faithful servants in New Zealand were to be impeded in their obedience to this command? The ban had been completely lifted in Canada. Censorship restrictions on Watchtower publications had been lifted by Great Britain. Freedom was in the air! Would it snap asunder the New Zealand fetters of injustice?

During the course of the last five years, representations have been made to the Government. Not until March of this year did these representations bear fruit. It was Jehovah God's due time for His work of "discipling all nations" and establishing the true worship of Him in spirit and truth to be set up on strong foundations. Who could prevent Him? Not in the slightest tarnished by the passage of many centuries, David's words, uttered in like extremity, ring out: "O Lord, I trust in thee: let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause." Jehovah God had not forgotten His servants.

On March 28, the New Zealand Attorney-General officially removed all restraints on Jehovah's witnesses, who had been pressing all along that a thorough investigation be made of their activities, as they had nothing to hide or be ashamed of. The official announcement stated for all to know that "in Australia (as in other countries) Jehovah's witnesses have been free from restriction for some considerable time, with entirely favourable results. . . . The Government has the fullest assurance that the same good results that have attended the removal of the restrictions in Australia will also be experienced in New Zealand."

New Zealand papers gave full advertisement to the proclamation. The news fully tested the freedom of the Press of the Australian newspapers, at a time when they are attacking the Australian Commonwealth Government for its many restrictions on the liberties of the people. It simply does not exist with the editors and managing directors of these papers if it is not linked with their own self interest and that of their big advertisers, many of them sectarian actionists. Almost without exception they turned the other way like the Pharisees of old. A little democracy in their own midst would help immeasurably to let their reading public know what is happening, not what the editors think the people should know. They cannot bear to let their readers know that like their propaganda masters, they are not the fighters for liberty and freedom they preen themselves to be. For the greatest victories have never been won by them.

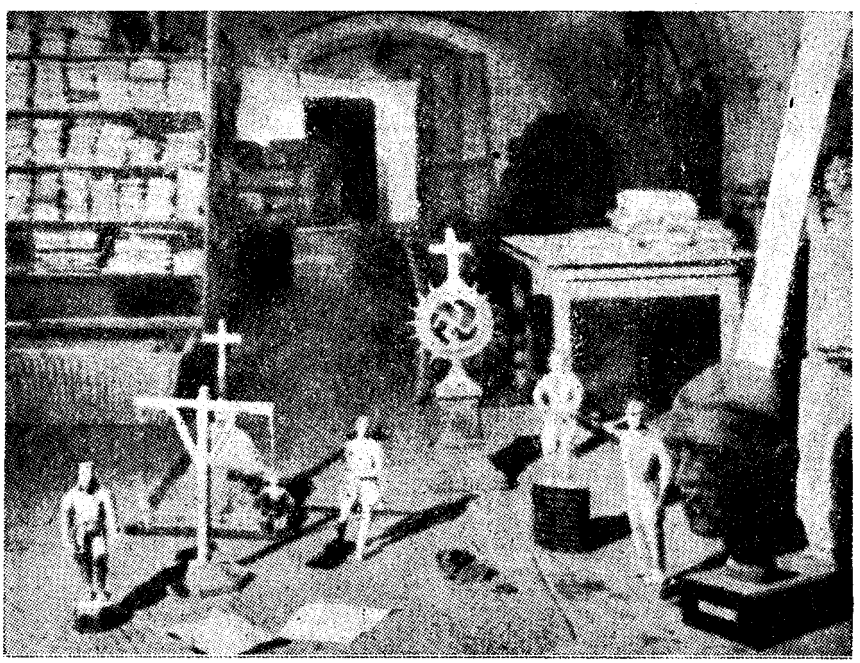
Accordingly, New Zealand, those of you who are striving to follow in Christ's footsteps in the full sincerity and steadfastness that belongs to a Christian, not a sectarian passing off as such, know that Jehovahs' witnesses' only desire is to aid you to seek a knowledge of God's Kingdom, for its establishment is imminent. Know, too, New Zealand, that so soon as power-drunk or aspiring pressure groups howl for the blood of those they hate, that your democratic liberties are under assault. Be vigilant, therefore. Hear your friends and seek the only wisdom from on high. It alone will bring you true peace and happiness.

Hitler's "Church"

The illustration below shows some of the articles found in Hitler's air raid shelter in Munich. Prominent among these is a large cross decorated with the swastika. Hitler was a good Nazi and a good Catholic. That the two go well together is indicated by the Pope's refusal to excommunicate Hitler, a baptised Catholic, when requested to do so by 250 delegates of the United Organizations for Defense of Democracy, in America. This was in 1939, just before total war broke out.

Other images in the picture, including models of Jews hanging from gallows, further betoken Hitler's leanings towards Catholic teachings. It was the Catholic Inquisition of mediæval times that specialized in Jew-baiting.

Hitler also acted as the "sword of the church" in persecuting Jehovah's witnesses, as shown by the following quotation of him in the *German Way*, May 29, 1938: "I consider them quacks; I do not tolerate that the German Catholics be besmirched in such a manner by this American 'Judge' Rutherford; I dissolve the 'Earnest Bible Students' in Germany; their property I dedicate to the people's welfare; I will have all their literature confiscated." Some people would like to have Hitler's way in Australia.



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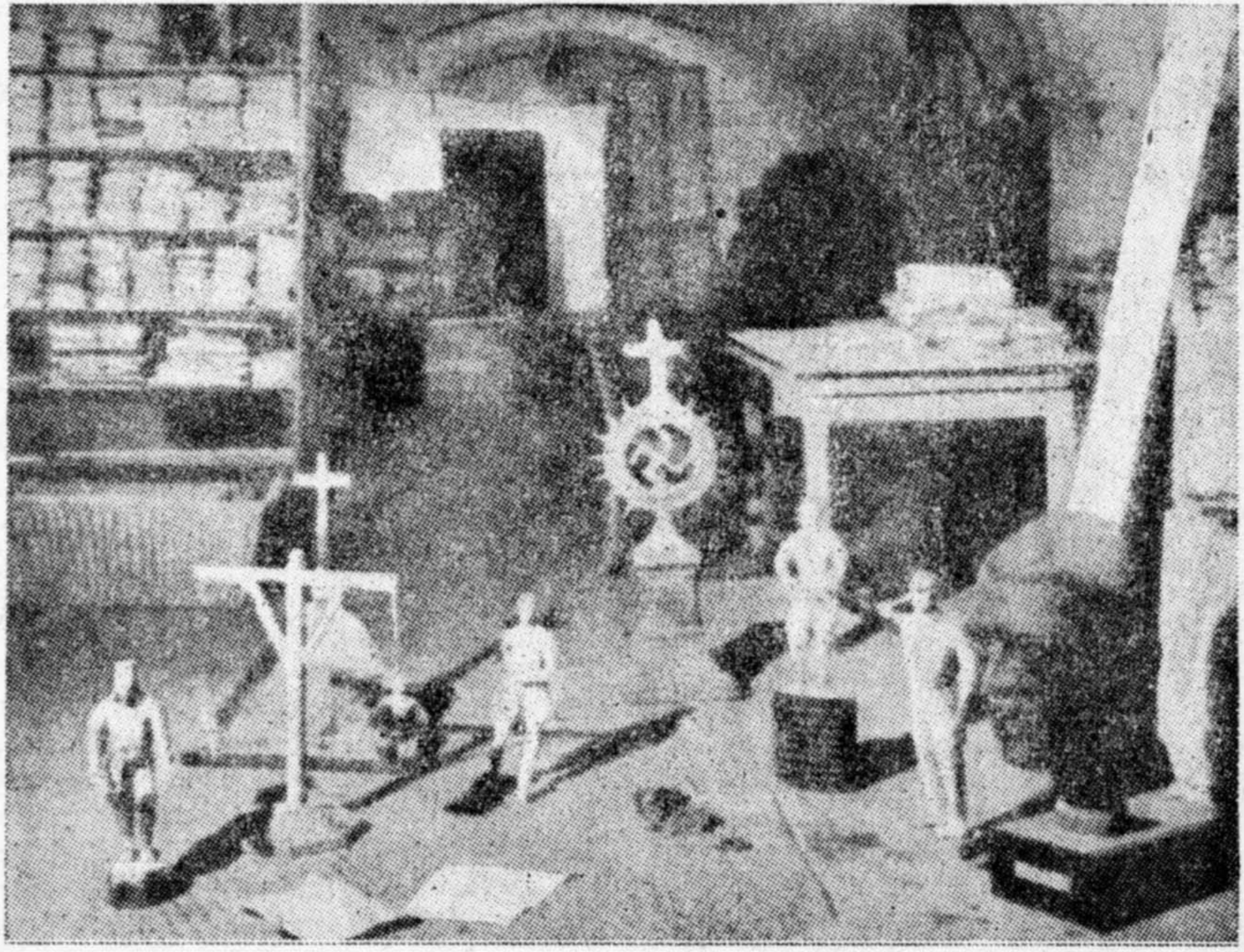

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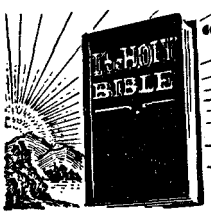

"THY WORD IS TRUTH"
— John 17:17

ANGELS vs. A "STAR"

THROUGH tricks of religion put over upon pleasure-seeking persons desirous of celebrating Nimrod's birthday, the peoples of "Christendom" have been led to make a pretense of celebrating the birth of Jesus Christ toward the close of the year. In the celebration they mix angels, "star in the east," wise men, Santa Claus, Yule log and "Christmas" tree and toys all together in one religious hodgepodge, and bring reproach on both God and Christ.

All Bible and historic calculations are that Jesus was born early in autumn, about October 1, and not on December 25, which is Nimrod's reputed birthday. At the time of the real birth what a great thrill must have gone through the holy creatures of heaven! All the heavenly host must have been on the alert as to what was now about to take place. The specially honored messenger moved forward to his position of vantage over the fields of Bethlehem; at the given moment this angelic officer stood forth to the view of the shepherds guarding their flocks by night, and delivered his message which has thrilled the hearts of millions of people adown the centuries. With authority he said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10, 11.

This angelic officer was not alone. God had provided him with an angelic train, a mighty host to accompany him to earth on his wonderful mission. With befitting dignity these stood by until the honored officer had delivered his message; and then this great multitude of heavenly creatures stood forth, praising God, as they sang: "Glory to God in the highest, and on earth peace, good will toward men."

Since the creation of man no event compared to this had occurred. Mark well whom Jehovah God chose for His earthly witnesses to establish the fact in the minds of men. The Pharisees and the financiers, the lawyers and the priests, the wise men, big business, big politicians and big preachers who ruled Israel—not one of these was honored by being asked to witness to the birth of Jesus. The reason why is that they were a part of the Devil's organization. God honors them that honor Him. To please God we must worship Him in spirit and in truth.

A little band of shepherds had brought their flock to a hillside across the ravine to the east of Bethlehem. These were humble men, earning an honest living. They trusted the Lord and the promises He had made to father Abraham. They had brought their sheep into the corral, and there kept one of their number on watch to guard the flock from the wild beasts while the others slept.

The Lord's angel appeared unto them, and the glory of the Lord shone round about them. Evidently the reflected glory of the Lord, sent forth from His angel, attracted their attention; for they all were awakened and listened to the message delivered by this heavenly officer. These shepherds humbly hurried forward to see the child and to relate their testimony to others. They took no credit to themselves. Had they belonged to the Devil's organization they would have swaggered about in long robes and said: 'Behold, what honored men we are. Look up to us!'

On the contrary, the shepherds gave glory to God and praise to Him for all the things they had heard and

seen, and that were told them. This is in exact harmony with all of God's arrangements. God resists the proud and shows His favor to the humble-minded. (1 Peter 5:5) All His intelligent creatures should learn from this. Whoever exalts himself will be abased, but he who humbly submits himself to God's holy will in due time will be exalted.

But—did not God send these wise men from the east to be witnesses to the birth of His beloved Son? Should not we revere the memory of these three wise men on December 25 or on January 10? Herein has that "Old Serpent", Satan, deceived the people. He has kept prominently before the minds of clergy-ridden people "three wise men" as though they were sent of God. So, to answer the above questions properly, we must look for a moment at Satan's organization.

Whereas Jehovah uses good angels, Satan the Devil is a mimic god and uses the angels he first deceived and drew after him and who became wicked demons. These the Devil uses in his organization to blind humankind to God's arrangement for man's salvation.

The so-called "wise men", of whom the Bible does not state whether there were three or more, were astrologers or soothsayers who lived in the east, possibly Persia, well known to be of those who communicated with evil spirits. Their stimulated powers of vision saw a light rise to the west, because they were in the east, and they were instructed by an unseen power to follow this light. This light was called a "star". But stars do not move about in this manner. The Devil and his angels exercise this power even today, and cause lights to move about to deceive others. These "wise men" were just dupes of the adversary and his demons, and therefore fell readily into a conspiracy against Jesus' life. They did not go directly to Bethlehem, where they would have gone if God had sent them. They first went to Jerusalem and presented themselves to King Herod. And why? Because Herod belonged to the Devil, as his prior and subsequent acts show. The Devil knew that Herod would want to kill any possible rival. Therefore he drew these wise men or magicians into the conspiracy with Herod for the purpose of destroying the "young child" Jesus. In this attempt God thwarted him and delivered His beloved child, and did not let the magicians report to King Herod on the child's exact location. "Then Herod saw that he had been tricked by the astrologers, and he was very angry, and he sent and made away with all the boys in Bethlehem and in all that neighborhood who were two years old or under, for that was the time he had learned from the astrologers by his inquiries."-Matthew 2:16, Smith-Goodspeed Bible translation.

To cover up such nefarious work and blind the people to the truth, Satan has induced the Roman Catholic and Protestant clergy throughout the centuries to magnify these astrologers in the eyes of the people and to have "Christmas cards" printed with the pictures of "three wise men" on them, and has caused people to worship lights and stars and the commercially-made images of the "wise men". All of these religious trifles emanate from the Devil. To offset the work of Satan's forged "star", let it be noted that the Lord God Jehovah used His heavenly messengers or angels as His officers to protect the child Jesus and guide Joseph and Mary, and thereby deliver Jesus from the wicked conspiracy of Satan and his co-conspirators. With enlightened understanding read the account in Matthew, chapters one and two, and then refuse to view with awe and veneration or to glorify longer the actors taking part in a dastardly conspiracy engineered by religion's author, Satan.

Ephraem Syrus and the Codex Ephraemi

Ephraem (e'fra-em) (Ephram or Ephrem or Ephraim) the Syrian is of interest to students of God's Word because, about eight centuries ago, someone copied a portion of his works over one of the oldest and best-made manuscripts of the Bible that have come down from ancient times.

By this means scholars have access to 209 elegantly written leaves which embrace all of the "New Testament", with some of the "Old". Now for something about Ephraem himself, who lived A.D. 306-373.

This man of prodigious industry was born at the city of Nisibis, a city of some 55,000 people, once on a main route from Persia to Greece and now a railway station on the line which runs from the Persian gulf to the Mediterranean sea. It is 120 miles west of the ruins of Nineveh, on the Tigris, and about the same distance east of Haran, whence Abraham left Mesopotamia for the Promised Land.

Nisibis, now called Nusaybin, or Nisibin, is one of those places where scores of battles have been fought between the east and the west, and between the north and the south, and the people have been ruled by a great variety of governments. Just at present, the place is in Turkey, on the border of Syria. In the year 363 (A.D.) there was a war on between the Roman and Persian governments, and, as usual, Nisibis was in the midst of the fracas, and when the Roman government was beaten and the city was ceded by the emperor Jovinian to the Persians the Syrians or Armenians concluded to leave en masse for safer quarters to the west, and did so, and Ephraem went with them.

Within a year or so Ephraem settled in Edessa, some thirty miles or so from Haran, and went on with the work to which he was devoted, that of proclaiming the gospel of Jehovah's kingdom and helping to circulate and explain the Scriptures which bear the Kingdom message. Though most of his time after coming to Edessa was spent in writing, yet it is said of him, "When Edessa was suffering from famine, he gave assistance everywhere; he called upon the rich to help the poor and he himself undertook the care of seeing that the poor received what was intended for them." Those who know something about how wealthy Cardinal O'Connell was when he died, and the great success that he made of his fight *for* child labor and *against* child labor *legislation*, ought to be able to appreciate that remark.

Ephraem Was Humble

Humility is not a matter of hanging one's head. Anybody can do that, though some folks would get a stiff neck if they were ever to try it. Here is a Scriptural definition:

"Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."—Philippians 2: 3.

Ephraem knew about that, and a lot of other texts that carry the same lesson, and he tried to put them in operation, with this unusual effect, from the article on his life and work in McClintock and Strong's *Cyclopedia*, volume III, page 255:

"His repute for piety and learning became so great that he was elected bishop; but when he heard of it he rushed forth into the marketplace, and acted in such a manner that the people thought he was out of his senses. 'He then absconded until another had been appointed to the office of bishop in his place.' "

In these days one could almost imagine a man pulling every kind of wire to get himself elected a "bishop", but the number that would take to the woods after they got the job, and hide out till the excitement was over, and see some other man get it, is so small that if the story got into the daily papers few would believe it.

The chroniclers say that Ephraem had a "naturally irascible temper", which, of course, is a bad actor; but Peter seems to have had one when he clipped the ear off the servant of the high priest, and Jonah must have had something of the sort when he got angry because Nineveh didn't go up in smoke at the end of the forty days. Having a bad temper is like having a big nose. If one has it, one has it. The owner has to mentally mark it "Handle with care". Anyway, Ephraem is said to have had it, but tried to keep it out of sight. On one occasion he had been fasting; a servant brought him food and, being nervous, dropped the dish and the food. The servant was overcome with shame and terror, but Ephraem arose to the occasion, saying: "Take courage; as the food has not come to us, we will go to it." Whereupon, saith the record, "Ephraem sat down on the floor, and ate the fragments left in the broken dish."

Almighty God hates pride worse than He hates anything else. Ephraem knew about that and so he ordered in his will that "no one should praise him, according to the common practice, in a funeral oration, that his body should not be wrapped up in costly robes, and that no monument should be erected on his tomb". It may, perhaps, be added that these things show he had good common sense, and this is substantially the practice regarding deaths and burials at the headquarters of Jehovah's organization in the earth.

Ephraem Was Obedient

Sufficient has been adduced to show that Ephraem had a good sense of justice; he thought that in times of famine those of God's people who have means should make it their business to aid those that need assistance and who, after they have done the best they can, are hardly able to get to the top of the hill without a little wisely-applied aid. He knew about the good Samaritan. He was also humble, as just set forth. And, in addition, and a very necessary addition, he was also obedient, i.e., he was eager to do Jehovah's will; he was not a slacker, not a bluffer, not a barnacle, not a dreamer; he was a worker.

Ephraem knew how to write; and did he write! There is no information that he knew any other language than Syriac, but he knew that and wanted every Syrian to become familiar with God's Word. So, one of the jobs that he set for himself was to explain the whole Bible in Syriac. So he wrote a complete Bible commentary, from Genesis to Revelation, and (and this is important) he omitted the apocryphal books, such as Esdras, Judith, Wisdom, Baruch, Susanna, Bel, Manasses, Maccabees, etc. His commentary on Genesis and most of Exodus is still extant in Syriac; and condensations of all the books are also preserved in the same tongue.

The *Encyclopedia Britannica* puts it all in a nutshell when it says, in volume VIII, page 645:

"His commentary on the gospels is of great importance in connection with New Testament textual history, for the text on which it was based was that of the Diatessaron."

It only remains to draw the reader's attention to the fact that this subject is treated at considerable length in the article entitled "Tatian and the *Diatessaron*", published in *Consolation* No. 84, issue of August 30, 1944. Jehovah used the *Diatessaron* as a sort of bridge for the safe conduct of the gospel of the Kingdom

to the Syrian common people until such time as the Syrian Peshitta version was brought into general use. And He used Tatian and Ephraem to fulfill His purposes in that regard, and it is clear that their labor was not in vain in the Lord.

Codex Ephraemi Rescriptus

The special value of the Ephraem Manuscript or Codex Ephraemi is not in that it is a manuscript of the writings of Ephraem Syrus. It is basically and originally a handwritten copy of the original Greek Scriptures and which was produced about the fifth century after Christ. But later, about the twelfth century, someone who thought more of Ephraem's writings than of the inspired Scriptures themselves, and who was short of parchment material, scraped or rubbed out the original Greek Scriptures from the parchment and wrote over them a Greek translation of some works of Ephraem the Syrian. For this reason it is called Codex Ephraemi Rescriptus, and because of the erasure of the original text it is called a "palimpsest", meaning "scraped again".

The manuscript was recovered from the East early in the sixteenth century, and in the following century was noticed to be a rewritten codex. By means of a chemical preparation applied to it in 1834 the original writing of the Greek Scriptures was brought out with fair legibility, and thereby an ancient Greek manuscript of about the fifth century was recovered for use by Bible scholars in textual criticism. This was written in uncial (or all-capital) Greek letters, and is referred to by Bible text critics under the capital letter "C". (See *The Emphatic Diaglott*, in the footnotes. For example, page 813.)

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Practical Illustrations of Talk Introductions

INTRODUCTION, from the Latin *intro,* meaning "to the inside", and *ducere,* meaning "to lead", is, in a talk, the art of leading the mind of an audience from a broad scope of general knowledge "to the inside" of a relatively confined area of a specific subject. The functions of an introduction are threefold: (1) to establish contact with the audience; (2) to arouse and fix the interest of the audience in the subject; and (3) to disclose and, if necessary, clarify the subject.

Establishing contact is the first thing a speaker must do to reach the minds of his prospective audience. As in considering a book the reader first sees and has impressed upon his mind the cover rather than the first words of the book, so a listening audience first sees and has impressed on its mind the outward appearance of the speaker. Hence, dress, posture, and the manner of approach to the speaker's stand or place before the audience should be considered. The introduction of a talk really begins at the time one is announced or expected as the speaker. For this reason, a calm, unhurried approach to the place before the audience, and a momentary pause before launching into the first words, is helpful in establishing contact and securing the attention of the audience.

The extent to which one must go to establish contact will depend a great deal on the type of audience. Before a friendly audience it is not necessary to spend much time on this feature, but before an audience not too familiar or friendly a calm, respectful pause will usually secure contact. If the audience is inclined to be hostile, a respectful but firm request, such as, "Your attention, please," may be necessary.

In *arousing interest* the type of the audience must again be taken into consideration. If the audience is already interested in one's subject, as in the case of the service meeting, where all in attendance are Jehovah's witnesses and those of good-will, not much time need be spent in arousing interest, because all are vitally concerned with a subject pertaining to the Kingdom. However, for even such an audience the subject should be presented in the most interesting way, so as to "stir up your pure minds by way of remembrance".—2 Pet. 3: 1.

The attention of an indifferent audience may be aroused by the use of a startling remark, something that is out of the ordinary, hard to believe, or incredible. But be sure you have grounds for your statements. An example of such an introduction may be found in *Consolation* No. 604: "Mobocracy 'Takes Over' Little Rock, Springfield, and Klamath Falls"; "Three American cities fall to the dictators!" Unbelievable! Unheard of! Yet it catches the eye and impels the reader to follow and see just what has happened.

To rouse curiosity, and hence interest, an array of good, pertinent questions can be asked as an introduction. More than arousing curiosity, it stirs the audience to think on the subject by causing them to try to answer such questions in their own minds before hearing the speaker's explanation. An excellent example of this type of introduction is contained in the book *The New World.*

Closely allied to this question method is that of presenting to the audience a problem to be solved, as in the speech "Religion as a World Remedy", found in the booklet *Conspiracy Against Democracy:* "Self-government of the people is rapidly vanishing from the earth. Harsh, scornful dictators are taking control. Great distress is upon the world, and mil-

lions are seeking a place of refuge. What is the remedy for such terrible conditions?"

Introduction by way of general narrative "story" form is another method used to good advantage. The story must illustrate the subject and must be interpreted in concrete terms in its relation to the subject, so that the audience can see the timeliness and importance of the subject. The book *Salvation* well did this by graphically describing a streamline express rushing at a hundred miles an hour toward certain destruction, dramatizing the fear of the passengers and the question of saving their lives. The story is pure fiction, but this illustration of the fearful conditions at once ties in with the subject of the parallel rush of the nations into destruction and the question of safety for individuals.

Disclosing the subject, and clarifying if it is necessary, becomes a vital part of the introduction. The central theme should be disclosed, so that the audience will not be wondering what one is talking about. One such method is by the simple means of partitioning or outlining. At the outset the speaker sets forth the subject and enumerates the points he is going to make. The article in American *Consolation* No. 608 "Does God Torment in Hell"? sets forth the subject, the popular conception, the results, and then sets forth four points for argument in proving that the popular conception is not true: "(1) because it is unreasonable; (2) because it is repugnant to justice; (3) because it is contrary to the principle of love; and (4) because it is entirely unscriptural." The article after that short one-paragraph introduction proceeds to prove the points made. This method is used extensively in legal argument, especially in written briefs. The points for argument are generally set forth at the beginning in boldface type and then repeated throughout the body of the argument as those points are discussed. Partitioning and definition of terms is the method used to introduce this article, and should have had the effect of helping to retain in mind the three main functions of an introduction, *establishing contact, arousing interest,* and *disclosing the subject.*

This brings us to another method of introduction, that of beginning with historical events and making them applicable to those listening. The historical method could be used by showing the words and attitude of the chief priests and Pharisees in Jesus' day when they rejected Him as king and said, "We have no king but Cæsar." (John 19:15) Applying such to the modern day, reference could be made to the present-day religious leaders, particularly in totalitarian countries, who fully support the unrighteous wars of conquest of such countries and thus acknowledge that "Caesar" or the worldly state is their king, thereby rejecting the now enthroned King, Christ Jesus.

The introduction of a talk has been likened by some to a funnel with its open mouth and narrow spout. From a general wide area it narrows down the material poured into it for guidance into some container. So the introduction, the purpose of which is to "lead to the inside", becomes a funnel that guides one's accumulated thoughts into the body of the talk, carrying along the minds of the audience. To do this properly the "funnel" should be of the proper size and fit, not too long nor too short.

To see if the introduction properly fits the talk, test it by asking, Will it establish proper contact? will it arouse interest on the subject? has the subject been disclosed sufficiently or clarified if necessary? is it of the proper length? If yes, the introduction is complete.

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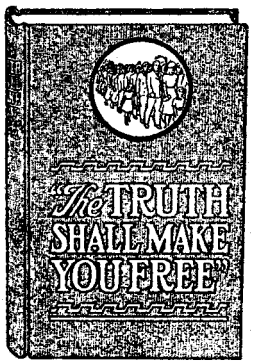

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